M 2558

Group IV

Saturday, April 5, 1975

Nishimura's

Sunday, April 6, 1975

The Barn

Lunch

MUSIC

MR. NYLAND: So, another Saturday. The days go very fast. It's a little routine now, isn't it? The three meetings in the middle of the week and there's the weekend. I hope you'll have a good Sunday - the first Sunday or weekend without the kind of preparation of the 5:30 meeting of Thursday. The question of what different people need, what kind of work we should do has now to be addressed to Robert with a few others. That is all arranged, isn't it Robert?

Robert: Yes, it is.

MR. NYLAND: Yah. Does everybody know it?

Robert: No.

MR. NYLAND: You should put it on the bulletin board. All three want it?

Robert: Yah.

MR. NYLAND: Yah. Curt and Neal and Gerry Benowitz. Those are helpers. If you have anything you would like to have done or that we ought to do, and you feel that is necessary, any one of those four you can tell. Tell them before Thursday so that they can get together and make arrangements. Also the question

of material - if anything is needed, that there's still a chance of taking some off the list if we don't have money. So we'll see how it works out tomorrow. I hope there will be many who want to come. The wind is dying down so there's really no further excuse about it.

But for next week, to break the monotony, I would ask you if it is all right that we have the Thursday meeting for this week on Friday. It will mean a little rearranging, I think, of small groups, but since most of us who come to that meeting live around here, I hope it is not too much difficulty. The reason is a simple one. I am going to the Foundation in New York on that evening. I have gone a couple of weeks ago to one of their meetings. I would like to go to another meeting. I would almost say the reason is obvious. I left several years ago for very definite reasons. I'm really a little curious about what they have done and how they have existed and how they now talk about Gurdjieff. I only want to have an opinion by listening with my own ears instead of being dependent on reports. I think it will be quite useful because it will help the relationship when we quite definitely are close in the sense that many of us did know Gurdjieff and were influenced by him. And so it is a matter of friendliness. It has certain good advantages, I hope. There is always the question of cooperating regarding Movements; and since the Foundation is still the source of that kind of information, I think it is worthwhile to continue with that kind of relationship.

As far as their own meetings are concerned and the way they

talk about Work, I'm just curious. As you know, I left at the time because I didn't agree with them very much, or to some extent; but in certain ways I didn't and I based it on an understanding of ALL AND EVERYTHING and what that book meant to me, particularly in the possible application of that what is in ALL AND EVERYTHING where Gurdjieff indicates the necessity of Work on oneself and the requirements which are necessary for an exact observation process. I've always been, or I've been trying to be very exact about that and stay within that what is Gurdfieff, not to want to be too much affected by other interpreters. Even if they're good pupils, after all, it is not the same as the source. And for the very reason that Gurdjieff wrote that book, I'm quite certain he had a definite meaning why he wanted to do that and became an author. And it is up to us to read the book assiduously, to keep on trying to understand it and to learn, by further understanding, as a result of an increased understanding when one Works; that many pages and ideas and concepts can be made clearer only, I think, as a result of Work, because with Work, of course, one changes. And what the reading does first and then the application is quite definitely a deeper insight into oneself.

I think it's obvious that one bases the ideas of Gurdjieff on Gurdjieff himself, otherwise he wouldn't have written the book. And that it has to be studied, there's no doubt. It is a difficult book and many things are hidden, and only will be disclosed after some time. I think it goes parallel with the development of one's 'I', and it is about that that

I would like to mention some things. Because, you see, the emphasis is now more and more on the function of 'I' and the possibilities which exist when 'I', as 'I', grows up. You must keep on having that in mind constantly, because all during this particular period of this year and a little bit of last year, I would say limiting it to the 2500 series and we are now close to, I think, number 60, is it? Do you know?

Cynthia: We're at 2558.

MR. NYLAND: 58. Close to 60. We have quite a number of such meetings, and in all of them there is an emphasis placed on the function of 'I'-in the beginning, being very small and you cannot expect too much of such an 'I', very much the same that you cannot expect very much of people who become acquainted with ideas of this kind and also have to assimilate them and, gradually making them their own, there also will be an increased understanding. In exactly the same way, whatever the functions were of an 'I' or are of an 'I' when, you might say, that 'I' is just born, the functions are not the same when an 'I' reaches maturity, because it is a growing organ. It is put in human beings by the will of oneself. I mean by will actuall that what is a result of a combination of the three centers expressed in a wish; and whatever may be the reasons of having that kind of a wish - of kind of partly understanding already what one is, and even in ordinary life knowing a little bit about one's own behavior - that then for various reasons and motivations one wants to have something that can function, as we say many times, as an objective faculty. But the faculty is

not a full-grown 'I'. It is just the beginning of a laboratory in which there are no particular instruments and where only, as it were, the building is given and an opportunity for an 'I' to grow, and that only as a result of the constancy of the wish, an 'I' will start to develop. And each time that the person makes an attempt to understand awareness - that is, when he places himself as an object in front of the telescope and that this 'I' is observing him from Mars - that then, whenever that attempt is made, it will give food for an 'I' to function, so that then, from its infancy of just a few cells, it will start to develop into the full-grown organ of objectivity and then can actually become, in time, a guide.

Now when we talk about the development of an 'I' and the function of an 'I' when it has become more mature, it is not the same as talking about an 'I' in the very beginning. And I must warn you that when we talk about those kind of things in perspective, that they don't apply to young and new people. They apply only to those who really have made honest efforts for quite some time to have an 'I' present and, if possible, in continued presence, so that there is not just a little bit of a moment, but the extension of such a moment in an expanding universe of oneself, that then one can expect an 'I' to have different kind of functions than what an 'I' has in the beginning. And an allowance must be made for that. You cannot expect any more than what an 'I' actually is when you create it and it has started to grow. And only by the constant feeding of a certain kind of wish - one wants to be observed, as it were, and remain open to that kind of observation

process - will an 'I' grow, and more and more there will be an understanding of what an 'I' actually can give you as facts about yourself. And that more and more, an 'I' becoming more mature, will be able to give a certain kind of wisdom which it didn't have in the beginning. But particularly during that period when an 'I' is growing, and you might compare it even with the functions of a little child which is growing - out of the mouth of babies and young children you will hear much easier the truth.

And therefore, in the beginning, it is so necessary to have an 'I' function correctly so that it is not stunted in its growth, and that during that period this 'I', in full possession of its own potentiality, will give information already of a certain kind to oneself which I call truthful information, uninhibited as it were. It is only later, when an 'I' becomes full-grown and takes on different kind of functions - that is, it will as an observation or functioning at the one end of this Teskooano, and considering constantly in the little world of oneself that what one actually is - that this 'I' not only is interested but keeps on being more and more interested in that what might be possible for the development of a man. And therefore, that interest starts to extend from an ordinary mental quality of just recording some facts, and truthful facts or objective facts, into a concern which means that an 'I' is actually interested in that what a person is in reality as an 'I' can see that. And that it becomes interested in different functions of a human being - and particularly that would be expressed in the form of a feeling of concern, of really becoming interested as a result,

if it is possible for an 'I', not only to be intellectual but also be emotionally involved as an entity - functioning then more and more as we imagine a full-grown human being to become. And it is that kind of concern, this what then is expressed as an emotional quality regarding a person who is being observed, that that becomes more and more a wish to help, in the sense now that there is a feeling and an emotional state which takes place in this 'I'. And then the observation is tinted more and more emotionally and becomes more and more expressed by the position 'I' takes regarding a person. It even means that an 'I' wants to come closer to one in order to be doubly sure that that what is being observed by an 'I' is actually the truth. And this concern we sometimes express by means of saying that we would wish an 'I' to be present and then show its - 'its': if that is the right word - shows its properties as benevolence towards a person who is honestly trying to become more and more conscious and conscientious.

So that that what are the possessions of an 'I' are gradually given to a human being. In the first place, an 'I' would like the mind of a man also to grow up and to become, as a mind functioning, more and more objective; and that in a human being, there is also the acquisition of an awareness, instigated by an 'I' constantly reminding one that this little personality ought to grow up to become an individuality. And in that process and under the constant supervision by an 'I', and which supervision only can be guaranteed by the constant wish on the part of the human being to be affected and to be open to such an influence, will it be possible that the mind starts to change into an objective mind. Because the 'I' itself is ex-

actly the same as a mind of a human being when it functions in observation, with one exception: that that what is being observed and becomes a fact of existence is a fact per se, not encumbered by any kind of interpretation or justification process. And that also, particularly when the benevolence of an 'I' comes to the foreground, that there is a consideration of a feeling of a man which then is observed by an 'I' without being affected by that what takes place in an unconscious human being of wishing to like that what he is and what he does and even what he thinks. And you must look at this process of growth not only as an 'I' becoming more and more mature, but also a human being becoming more and more that what ~~he should~~ become.

We express that in a certain way of saying that a man can grow up and that, under the influence of an 'I', there is actually a result possible of a development of a potentiality which now exists and which remains potential in an unconscious state. But when a person himself starts to become different and then creates also opportunities for furthere development of such potentiality, either emotionally or intellectually, that then that what takes place in a man is of more and more full-grown process in the direction of becoming harmonious. And so you have this simultaneity of an 'I' finally developing into a full-grown entity which is functioning not only as an objective faculty but a full-grown organ, existing then in a man in the place where it belongs - that is, one's mind - and from there affecting the mind in its own way of spreading the kind of knowledge that an 'I' possesses in the form of an understanding for the further

development of the mind-functions of an ordinary human being. And that, in the sense of benevolence, he helps to create, for a human being, a certain road between his solar plexus and his heart and in that way becomes acquainted with both the mind functioning in a certain way - partly already objective and partly still subjective and with the feeling, partly becoming emotionally and partly remaining solar plexus. And that the road between these two centers becomes paved by the information of an 'I' wishing to extend its influence to one's heart. We say in general, it is very much as if this 'I' then proceeds from where it is on the periphery of my ordinary thoughts into the essential qualities of a man; and in that direction, he is following up what is the real wish for an 'I' to be, that is, what is really the first attempt - not so much to help a human being, than only to the extent that he wants a human being to understand that there is much more to him than he superficially recognizes. And it is, of course, obvious that this only can take place in a human being who is already a little bit open to such a possibility. And we call him a very special kind of a man, interested in esoteric knowledge, interested in the possible development of his inner life, interested in the placing of an accent on his emotional life, his inner life. And the idea of an 'I' wishing to travel, as it were, to the essential qualities of a man, which are concerned with a man's own feelings becoming emotional, that then in that particular direction, an 'I' is not satisfied until he can become convincing for a man that it is really essential that all this has to take place.

You see, the aim of an 'I' is not to say to a man how he ought to become. What is a requirement on the part of the 'I' is establishing a contact with a human being in his essential essence, because only when an 'I' starts to touch that particular part of a person, there is a recognition of a person's own life which, of course, we call Magnetic Center, and it is magnetic because this 'I' is attracted to that. It wishes to go from the circumference, from the periphery to an essence essence, on its way, of course, helping, on its way, affecting the conditions this 'I' finds. And gradually, on this particular trip, establishing himself more and more as a benefactor, a person who is anxious to help, and only can find the real source from where this help can come when he will reach this essential essence within a man. This has to be done, of course, by the continued effort on the part of a person to wish to be open and to wish to be advised when once this 'I' has reached Magnetic Center. And that is the necessity for a human being to wish to have an 'I' present to him, and many times we say: to make room for such an 'I', so that it can actually start to operate a little closer and within this particular world of ourselves.

So, you see, it is exactly the same as what takes place in an evolutionary process, when that is explained on the scale of climbing up on the Ray of Creation, because there you might say it is like an objective something outside having to do with the manifestation of the universe as a whole. But, in exactly the same way, the principles exist also when an 'I' goes on its own search in order to reach that what is more essential, which are the planets, and that what is Magnetic

Center, which is life par excellence, which now should make contact with all the different things which an 'I' already has produced in the changing of a personality into an individuality. It's not necessary for an 'I' to wait until the potentialities have all become active one hundred percent. It is already enough to have a certain sense of the possibility of an 'I' of what it might do; and in that particular period, going, you might say, from essence to essential essence, one is already in a certain state wishing to become that what one is not as yet, and sometimes even imagining that an 'I' already has reached that what is the essential essence quality within a man; and at times knowing that it does take place but not for any length of time. And that then the ordinary way by which one says, I am touched by Work because it has for me a possibility which I now see in which direction there is a possibility of growth, a possibility of evolution for oneself within the world of oneself. So the replica of that what takes place on the outside is exactly the same as if it is reflected within, but this time, first as an image and gradually becoming a reality the more this 'I' continues to function, with influencing essence and on its road towards essential essence.

What does he find when 'I' comes finally to that point within oneself, where there is no change any longer as far as dimensionality is concerned? He finds that that what is Magnetic Center is bound. There is really where the crux of the matter rests, because the 'I' knows that there is something that he has to do. It's not entirely clear what the conditions are which he will meet, because, you might say,

that the 'I' is on unknown territory regarding that what is a personality. And he investigates constantly, by means of his Teskooano, of that what is actually taking place within a man, and becoming more and more acquainted with whatever the traits of his character are and the way he behaves as a human being. And that it is necessary first to touch a human being in the essential essence quality of a man so that then, when once touching that, and then, if possible, setting it free, there is a change in a man which is very fundamental, because from that time on there is no further question about Work. It is the only way then, which the 'I' has traveled, and which becomes open to a human being by having uncovered that what is essentially essence for such a man. That means for a man that what will never change, that what will always remain in eternity as life, and that that is reached by going through all forms of the body - if you want to imagine that - how an 'I' reaches, with a great deal of difficulty, that what is an essential essence quality in a man. And then the difficulty of convincing this Magnetic Center, in the first place, that it is bound. That is not necessary for convincing. Each person knows that when he really is serious. But in the second place, there has to be on the part of Magnetic Center a belief that it - this Magnetic Center; sometimes I call it a 'she' of that it has feminine qualities connected with emotional life, because one reaches through an essence to that what is non-dimensional, but the first requirement, if it starts to develop, is to become conscientious.

And so, this Magnetic Center first has to be convinced that it is possible, after being set free, that it can remain free and does not have to go back to prison. That means, of course, for a man his continued wish to have an 'I' being there to help and to set his Magnetic Center free. It can have belief in that possibility when the 'I' is like a full-grown man. When a man has maturity, when a man is free from himself, when a man has reached a state in which he considers himself only as a means for the existence of his life. All of that becomes convincing to the Magnetic Center, and then it will be allowed to set it free. It's interesting if you can see that kind of a prison. The mere presence of an 'I' makes Magnetic Center realize that it never was in prison, that it was something as a result, Gurdjieff calls that the consequences of the organ Kundabuffer. The organ Kundabuffer means really that during the time of growing in ordinary nature, certain things have taken place as education which have made this essential essence retire within and it has been covered up. And during that process of such education, in whichever way you want to explain it, this particular Magnetic Center became bound by the actual existence of the organ Kundabuffer. But for a man who starts to Wake up at least partly, or in embryo, there is a chance given that that what has existed need not exist any longer. And with that kind of belief in the existence of a Magnetic Center which could be set free, the proof for him is that it actually can go out of this prison, which really never existed any longer after a man became convinced that it was possible for him to become harmonious. We call that still the consequences of the organ Kundabuffer,

but the consequences are not the same as the actuality. And when the actuality has ceased to exist, the consequences have not any longer the particular power which the organ itself had. It is that realization of the living under the consequences only that a man becomes devoted to his wish to Work. From that time on, this 'I' has a permanent place in him. And Work itself means that an 'I' starts to devote his attention from inside out, beginning with that what is non-dimensionality of a Magnetic Center and the essential essence quality of a man to help create conditions, first for a conscience, for that what is a knowledge of that what is right; an accent placed on that what is becoming to a man; a constancy of the wish on the part of an 'I' that this human being as a personality starts to behave gradually in accordance with the laws of the universe.

The laws of the universe are expressed within a man by an understanding of the laws of his life, because the universe for him is his own world, his own solar system, which is not completed at all, than only as far as the Earth is concerned in the form of a body; and only a little haphazardly, having certain feelings in his solar plexus and having really nothing on the periphery which it can call an intellect, because an intellect for a man is mostly made up by reactions and very, very little originality. That is why Gurdjieff mentions the fact that the Sun does not shine and it does not give off heat. He's not talking about our solar system the way we imagine the Sun to be. He's talking about our world, our little solar system within, in which there is no Sun, in which there is no knowledge to speak of, in which there is not even a function

normally of those planets, that is, our feelings. Because the feelings themselves have not grown up; they have only a potentiality; they have an understanding of what is meant for a feeling for the maintenance of the body itself. But now what is the function of this Magnetic Center being set free - by love of this 'I'. You know the little fable about the sleeping beauty, a kiss from the charming prince. Real love, wishing to set it free, so that then it can develop on its own. And the convincing I talked about the other day is really the necessity of convincing oneself, in wanting to know that is meaning for oneself, that it is so and not different, that conviction within oneself is that the Magnetic Center can be set free, and that it can be promised that it will not be imprisoned again because of the devotion of a human being towards his ultimate aim. In that way, that what a man wishes to become becomes clear for him because, from the standpoint of his inner, inner life, he will see that that what is not as yet developed now also can be developed by a constant effort of an 'I' remaining present to himself, starting from his inner, inner life; starting from freedom; starting again as a renaissance of birth and entering into the world of dimensionality. This time, the development is real renaissance because it is, as it were, continued by an 'I' functioning, this time with the help of a guidance from essentiality essence in the form of conscience. And so this process of gradually growing now affects the human being within his inner life; and from that time on, his own inner life starts to acquire the functions of conscience; and further, it will start to acquire the functions of the Soul.

You see, this process can only be effected by an 'I' which is full-grown, is mature, which has the strength of wishing to continue on the road to within the center of oneself, reaching that what is the center of, let's call it, one's body - the unknown world, but wanting to investigate it and overcoming the different obstacles that are always in the way whenever there is an unconscious man and something conscious makes contact with the unconsciousness. The problem of how, then, to continue to grow depends on the presence of an 'I', the wish to have a conscience talk, and an openness on the part of a man becoming conscious. This process of further development now, which is, I say, like renaissance, again can be compared to that what takes place when a man actually is born as a human being. And in the beginning, there is a tremendous joy within himself of finally having that what was to be set free, which is now set free; and the belief he has in himself makes him, in the very beginning, overcome ordinary little essential qualities which are more or less easy because there is such an impetus and such a force within him, such a desire really to become a man, comparable to a period when one is affected by Work and there is no particular mountain, that everything becomes a little molehill.

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from essential essence, the beginnings of the awakening of one's inner life, the beginnings of the rays of the Sun shining

on that what is the beginnings of a conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a FA in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an emotional body, because with that a wish is concerned. Later on, the same process repeats itself for the wish for a Soul to develop. But we are now only concerned with this first possibility of going, like an 'I' now, from an essential essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the SOL of the new triad. That is why the SOL is placed there: in order to become more convincing that throughout the difficulties of overbridging the FA of the constant effects of little wishes still talking unconsciously, still talking with an 'I' on the manifestations of the body, still very much connected with the physical body itself, opposing, many times, what this 'I' really has in mind and what, even with the beginnings of a conscience, cannot be accomplished; that out of this chaos of the FA state of emotional, of feeling, feeling all kind of feelings put together, one very definte wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an 'I' has come, I now travel on that road which the 'I' has made for me. That is, as I say, the beginnings from an essential essence quality into the possibility of having a real wish for a development which now starts to dom-

inate. Because this kind of a wish is affected by the benevolence of an 'I', constantly everything remains completely objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this 'I', by this 'I', from the essential essence to the periphery is the constancy of an objectivity as a shining light which reminds one constantly of that what is the ultimate aim: freedom in the silence of SI-DO.

Yah. That's it, huh?

SIDE TWO

MR. NYLAND: And so you understand when we talk about these things, they cannot be understood by people who just learn a little bit about ALL AND EVERYTHING. It cannot be understood because it is an entirely contradictory statement: I am bound by my wish; at the same time I'm not bound at all by the ultimate desire as a result of my wish. And that paradox has to be understood by people who are devoted and not by others, because they don't understand what is really meant - that freedom can exist in bondage; that freedom as a reality is there, even if the consequences of the organ Kundabuffer seem to have a value for one; that that what is light exists in darkness; that that what is positive becomes absolute and is not any longer dependent on the negativity; that that what is subjective falls by the wayside in the presence of objectivity, and that the sole reason for subjectivity existing is that what is given to a man to become aware of objective life. That he then can understand that eternity is eternity

forever and ever; that the question of infinity is an understandable concept because finiteness has lost its form, that is, its hold on one. Death has lost its fangs, I think is the word used in the Bible. There is no fear any longer. A man then, I've said several times, walks on his impressions which are absolute because they are the truth. The building of a Kesdjanian body is then on that what one knows to be as is, and remains in that kind of reality of a knowledge of that what one actually is without any possibility or any fear for further interpretation. When the state has been reached, you see, a man becomes a different kind of a man because he is not affected any longer by the ordinary rigamaroles of ordinary life. It is not that he neglects them. He knows that he has to go back to the periphery. He is not there yet. He knows that his 'I' has not fulfilled its function as yet until the Kesdjan body has become grown up to SI-DO, and unless that what is the DO-RE-MI of his Soul has been firmly established after the SI-DO of the Kesdjan, after that what has been accumulated as information in the form of knowledge of an emotional kind which is spiritual - it is not a material form - when that has been accumulated and the Kesdjanian body has been in existence at the SI-DO, the Kesdjanian body also can die, because that what is the ultimate reality is for a man his Soul, which, when it has been started and has been set in motion, has reached the point of no return any longer when it has crossed over the FA bridge of the intellectual body.

But I don't want to talk too much about it because, to some extent, it is a repetition in exactly the same pattern

as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the FA of a Kesdjan body, is comparable to that what is to be discovered in the FA of an intellectual body in the form of conscious labor and intentional suffering. It has the same quality. Out of this comes only one thought, of a presence of an awareness of insight of omniscience. Like for a Kesdjanian body, it becomes a question of - not - omnipresence. Like for the physical body, at the time it reaches SI-DO, it becomes a question of omnipotence. There are the three omni, now placed in the SI-DO's of each of the three bodies. That is why, in infinity, the three SI-DO's of bodies existing form a line connecting those SI-DO's, that line pointing to the further possible development of a man when the three bodies have become one. They unite in the SI-DO, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original DO of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the three-body diagram indicates that. That what is on the right of the intellectual body is the realm of cosmic consciousness.

I don't want to talk about such things, because they don't belong here. We now belong to a certain realm of an understanding of the functions of an 'I' when full-grown. It also means that it has to be preceded by constant efforts to remain Awake; that is, by the constant feeding of an 'I'

to make it more full-grown. How long it will take no one will know until he starts to grow up and then develops his 'I' to its full awareness of itself. And at the point when this 'I' can show the benevolence in wanting to take a person by the hand and leading him then through the labyrinth of unconsciousness, that the thread which then exists has already been prepared by an 'I' entering into oneself and returning from Magnetic Center. You may say, on the one hand taking Magnetic Center, on the other a personality. He becomes a real guide for both. And the constancy is always adjusted by means of an 'I' having information of that what is given from Magnetic Center, and seeing the need of a personality, the 'I' becomes not only the guide, but the conversion machinery for all energy for the feeding of a man becoming conscious and conscientious. You see, the process of making the potentialities actual always will take place under the guidance of an 'I' and that what is Magnetic Center. Or to say it differently, it will only take place under the guidance of a consciousness together with a conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - SOL-LA-SI of Kesdjan and the DO-RE-MI of the Soul are practically identical. They belong together; they interchange. There is a constanct exchange of energies between the two, and the process of that development is simultaneity.

If one wants to consider that further and see the potentiality gradually becoming active, gradually becoming part of one, seeing the change within oneself, the constancy of that kind of a growth as a possibility for each - I talked a-

bout that the other day - applying it to the growth possibility of evolution of a group. Logically, it is dependent on each person. Logically, the maintenance of meetings depends on the people attending such a meeting. It depends on the strength within oneself when one ought to talk. It depends on the necessity which one sees when one has to be compelled to speak up. One has to learn to overcome that fear. You will only overcome it by having a conviction within yourself that Work has that kind of power. You have to have belief in the possibility when it does exist that it will create miracles. You have to have belief that that what you understand of ALL AND EVERYTHING has been applied within your own life; that you then can speak with conviction. But then, it has to be applied in the discussions of the group so that it becomes conviction in the group itself. We're constantly trying to work towards that, to make the group aware, to see that in a group consciousness and conscience can exist, as represented by the little parts, the little bits of human beings which make a group. That is why it is essential for the growth of a group constantly to weed out what is not right and what is deteriorating, what is not in its proper place, what is much too much negative. The growth of a group is like the growth of a plant. ~~You cherish it for the possibility of having fruit from a flower, and you take care of it by the weeding out of weeds and pulling them up by the roots, destroying them, so that the plant.~~ You cherish it for the possibility of having fruit from a flower, and you take care of it by the weeding out of weeds and pulling them up by the roots, destroying them, so that the plant can grow up. Even

if it is too crowded, that you have to have the audacity to take a little bit of a plant out in order to make the one that has more firmness or more full power for growth, to let that develop.

This, of course, is constantly the process of development for a man, constantly the seeing of that what he actually is as a living creature, to see it as a potentiality as a seed and becoming a plant and then growing up and bearing fruit. And afterwards, after the blossoms bearing fruit, that is, having constantly in mind to wish to become a flower with fragrance. Fragrance is the influence on other plants. Fragrance of a man is his atmosphere, the way he can create that what is within him alive, the way he wishes his body, his physical center, and that whatever there is, actual or potential within him, to be in conformity to that aim of wishing to become an entity for the sacredness of life as expressed by God. All the time, you see, one should have such images - when we are together in a group, when we sit and want to talk about it, when we have an attitude of wishing to understand, when we have within ourselves in a group as a whole a desire to keep the level of a group up, that it is not just a little bit of a tent which is still lying on the ground. That each person becomes a post to elevate that what is now lying down and then becoming a place in which different people can find their own place being protected.

A group can create protection for each other. A group must understand that as an aim, must understand that, in meeting, starting with the Tuesday, continued over Wednesday, followed up on a Thursday, there is that kind of a sequence

of the erection of protection, of that what can be given to a man in the development of his aim. That what is then, whenever he meets, whenever there is discussion of the freedom which is possible, of that what a man ought to become with the influence of others affecting him, that he constantly sees his life in the direction it ought to go, in which, then that what is being planted has a chance for development and then, of course, becomes, as it were, convincing to anyone else around him, seeing that what is taking place, that that what he expresses takes in the efforts of others and that the efforts of others help him to be and to become part of the totality. Such aims, of course, they do exist, and it is sometimes when one wants to realize what is the aim of creation, what is the aim of growth, what is the aim of making a potentiality into an actuality, what is the aim of being affected by the existence or the imagination of a Soul becoming, or being in existence of that what takes place within an unconscious state of a man in selecting that what is the proximity of the possibility of an understanding for further growth; that then this should become apparent whenever people meet in the name of an 'I'.

How will I say that, sometimes - that an 'I' recognizes an 'I' from a great distance, simply because an 'I' does not know anything about finiteness, that although it appears in the form of that what is, let's say, a little bit of a shell, of that what is created by man in order to make room for an 'I' to exist, that in reality an 'I', of course, is of a different nature. And in the existence of an 'I' among us, that we are reminded of spirituality of one's life which is no

longer bound by any kind of a form. It will, such forms, they will disappear gradually; but when one is still on Earth, it is necessary to see that we need a form, maybe for a long time. But make the form as transparent as you can make them. If you use too many words, you continue with the form. If you use essentiality in the way it can be expressed, as a form of spiritual life, you don't need so many words anymore. All you will need is a reminder that that exists as a spiritual value. And that is why, I think, it is so essential to get through with definitions, so that one can recognize the aliveness from a great distance because there is a transparency of that what is the form. I call it sometimes translucent, because on its road back from the Magnetic Center, back again to the outside world, it becomes a translucency which means it has already the knowledge of being transparent; but to that is added another aim of becoming apparent in the sense of perfection. One wants to reach a state of equilibrium in which the different factors, now represented by the wish for full-grownness of each of the bodies, becomes a real tone which can be sound, by the unity made up of the three in connection with each other and in harmony.

You see, we talk now constantly about such aims. You must understand that this is not the kind of food to be given to such people who just begin. There is a time for them, when they reach it. There is a time for us to cast loose from that what is still a bondage of formulation; that you must finally come to the realization of your own life and that then you wish to talk about that what you are in your own experiences and using words, of course, which can be un-

derstood because it is already that kind of vocabulary that should be established among us. But it is difficult when there are different people and sometimes you have to bend down a little bit in order to help them to come up to a level where you really want to talk. But there is no objection to form little groups in which you can actually talk about esoteric knowledge. When you really know something that is your own and that you wish to communicate in the privacy of a small group with just perhaps a few friends - you don't need many - but when there is that kind of an understanding, then there is a definite realization, as I've said before, in Heaven, that a Soul now can become developed.

That is really the aim of the small groups together, because here we sit and it is very general, and it's only a little indication of the possibilities of potentialities. The actuality will be made only by our own Work; and to what extent you can become inspired towards that, the more you will wish to make the aspiration of a meeting into the inspirational force of the application, the more you will have a chance to reach the silence within yourself. That is the development we are after. And you see what it means for oneself: absolute honesty; no more lying, just saying that what is; not wanting to appear better than what one is; talking sparingly about the truth; indicating in a few words what is the essential quality and then letting it go, because one must depend on the assimilation by others. If they don't assimilate, the words will not have any meaning. That is why I say when I talk this way, it is not for young people, young in Work. It's only at most an indication that the Sun

exists and you, maybe you can be warmed by the Sun, at least the way we interpret it when we live in our own solar system. But I'm talking now about how to change from an emotional state into an intellectual one, how to change from a Kesdjanian body in the creation of the possibility of building a Soul. I'm talking about how to become a man, when that what has to take place has to start from his inner life as a very definite desire then becoming a will, of a knowledge that he has to start there and cannot start until the debris of a little bit of unconsciousness has been cleared up, and he knows what he is talking about and can be understood by the different people with whom he now is trying to climb up on the mountain. Whatever the beginnings are and how many people there are who talk a little bit doesn't matter very much. After some time, the endurance will show, the constant wish of an effort to be made, the constant desire of looking at the top and saying, I am not there as yet, but I'm on my way, and not stopping halfway, than only perhaps to rest a little and have a panorama of where you come from and turning around again, turning your back to that what you have already known and you have experienced, but constantly looking upwards to see where is that, that top, hoping that you will not be disappointed after you reach the first mountaintop.

I do not know how such a world is for different people. I know well enough that many times it is not just one mountain. I'm afraid there are many. It is a whole group of them, and some are of different heights; and sometimes in climbing one top and thinking one has reached the end, there is another valley below and there is another top ahead of one.

That is what is required, as I say, as constancy of a wish, of really, honestly wishing to have that desire to continue and to overcome all difficulties. 'Per aspera ad astra' - that what I wish is going to the stars. If that is possible for a man, he is willing to give his life in order to reach the realization of the three omni's, as a concept, as an experience, and as a reality.

Let's leave it at that. Form your own conclusions regarding your own life. Try to find out where you are. See what you can do tomorrow when you Work. Be honest about it in your talk as well as in your actions. See what it is that you are at the present time and be happy to be what you are. See where you came from, as it were. See where the road leads to, hoping that, by going that road, you turn your back to that what is the past because you wish to go ahead, you want to overcome the difficulties. 'Per aspera ad astra' - that what is needed to go there, to find out what is the shining star at the end of the road. Maybe we can find out. Maybe there's a chance, with mutual help, just to tell each other: we are on our way. Please come along. Don't fail me when I need it.

To Gurdjieff. (Toast)

SUNDAY LUNCH

MR. NYLAND: You see, that's the way it goes. When certain things come up, you have to talk about it when they are important, and you really have to sit together to see if you can come to a conclusion which is mutually beneficial. It

does take time. We are with this group at a certain place where decisions have to be made which are necessary for the future and the conditions regarding relationships with the town are not so easily solved. In addition to that, we are affected by the overall condition of the country and the question of not having enough money, or inflation, or upsetting conditions economically, different influences which, of course, take their toll and are all with a group of people who have to suffer in order to bring it up again to a normal state. And quite definitely, those in power are not interested in giving it up. So what is sometimes in store for conditions of that kind is a kind of a civil revolution, a rearranging of certain things. And it is a very difficult period through which we are going.

Even if you look at it from the standpoint of the totality of making attempts to correct mistakes, like with Vietnam, looked at it as a problem of humanity, what are we doing and have done, and what are we still responsible for. And then with the best of intentions, you want to get those orphans out and the first plane crashes. And there are, again, sacrifices of a tremendous amount, reaching out to a variety of different people way, way along the line, far removed even from that what is taking place in the center of decisions, sometimes by a few people, or, perhaps, made in some other place. Sometimes I would like to look at the reasons why all these things happen on this Earth, taking place now in our world. And perhaps it is an influence that has to be worked out and for which we, as humanity, to some ex-

tent have been responsible and have to pay for it in some way or other. And where it hurts, it hurts, and it is really not discriminating against anyone in particular, because from that standpoint of the outside world way out of our solar system and the regulations in accordance with universal wisdom, maybe we don't amount to very much. And we are actually those kinds of slugs happening to exist and happening to be subject to the conditions which are much superior or, rather, much more powerful than we are. We'll have to do the best we can. We have to see that we keep a clear head. It is necessary to exchange. It is necessary to cooperate. It is necessary to see obligations and not get away from it because, when we shy away from such things, we become very, very small and, of course, then we deserve what we are getting. The question is to what extent that what we are getting are we responsible for, and also that is an open question because the responsibility cannot be immediately attached to us. Many times we are perfectly willing to do what we are doing to the best of our knowledge, and our knowledge is not wide enough, not encompassing, not knowing all the different in and outs, and because of that we are really up against it. I have been thinking many times about a responsibility for ourselves, and I attach it usually to a possible development of a man regarding his inner life and becoming responsible for that further development. As against that, I call obligations of an unconscious person living on Earth, and that way you have to fulfill both; that you have to pay attention to one as well as the other; and how much time and energy and thoughtshould go in one direction or the

other becomes a personal problem.

You see, I look at this group as a combination of people who want to remain in Work itself in the outside world, not just separating themselves out, like becoming a little bit of a commune and then creating conditions within which it is fairly easy, I would almost say, to love each other. Because you can exclude yourself, and only have dealings mostly with those people you make, you, you make it possible to love them and to have for a group of people a golden rule. But I don't think that that is the answer to a person's life, because it is idiotic that a group as a hole sits in an ivory tower. It's exactly where we run into difficulties is when we are in contact with an unconscious world and where we, so-called, wish to become conscious as a unit. And that, although we will derive a great deal of power, that is, energy given to us from the outside world as friction, it still has to be digested in such a way that it becomes suitable, and is reformed, as it were, in the kind of energy which is necessary for the further development of a group. We cannot withdraw from Warwick. We are in the midst of it and we have to meet conditions as they are, but there can be strength among us in facing certain problems that all of us would become subject to. And then it is required on the part of all of us to understand that and to have an obligation of cooperating regarding such problems. Of course, it's obvious that that what we represent, and what wants to become more and more known within ourselves, has to come to the outside. And so the obligations regarding Warwick are linked up with the responsibili-

ties regarding our own inner life. There is no separation. The way we are, the way we will be considered, the way we behave in the outside world will ultimately determine for ourselves the possibility of an inner life growing up. And having now fundamentally that kind of a wish for really becoming a man and trying to find out what is necessary for that kind of a development, we have to extract from our attitude towards the outside world enough energy which then can be converted within oneself for the purposes of a higher nature. I do believe that is what perhaps Mother Nature or other universal influences is trying to teach to this Earth. I think it almost is saying: wake up to the condition of your own culture. Try to see what you have been doing, and, to some extent, that you have been very stupid about the maintenance of the love of God; that you really have not realized well enough and never wanted to continue to practice the necessity of a further spiritual development, or seeing this life of mankind here simply as a temporary affair in order to assist in the total process of universal development.

Perhaps it's a little grandiose to look at it that way. At the same time, there have to be certain perspectives which one must admit do exist; and when then we see that on a larger scale taking place, it is helpful to apply it within the world of ourselves. In that kind of world something within us can become king and then can start to govern that what is within as a necessity of the building up of one's inner spiritual existence. That is really the emphasis by which the responsibi-

lity is needed and there is no division, then, between that what is responsibility within with the obligations which have to take place towards the outside. It starts with a group. Charity starts at home. It starts with what your hand can find to do. It starts with the relationships of different people in a group; and it is fairly easy if an aim is understood, so that then there is a gathering place, and an understanding and meeting to see what then can be done and crystallized in a certain form of behavior, so that then there is a plan towards which many of us can strive. When that becomes clearer because we have a group, then we will have strength to meet conditions of the outside world much more as a unit and whenever there are difficulties, they can be straightened out within ourselves as we are living at this Barn and as we are having many difficulties to overcome.

I think you see that many times we make certain days for ourselves standing out, coming to ourselves and accounting. As you know, birthdays are useful for that. It makes me realize when I'm trying to divide responsibilities that, of course, I have to do that for my own sake as well as for the possibility of a development of the group as a whole. I cannot contain it or maintain it. It cannot be continuously dependent on me, because I will have other work to do somewhere. And it is necessary to build now as much as we can; and you know how I try to delegate this kind of responsibility for one's inner life in talking about it, and ask other people to take on obligations regarding the functioning of the group as a whole. But all of you must help. There is no question about having criticism. If you are critical a-

bout those who take responsibility for that kind of inner life, we can talk about it. If you have objections to the obligations regarding the running of a group, you are very welcome to do it yourself. I'm quite certain that each person who is trying to do his job regarding the organization which we are now engaged in, that they would be perfectly willing to give it up to someone who has an opinion when he feels he can do it better. Go ahead and do it. Take them, become in charge, do these kind of things. Take the charge for the weekend, for instance. See how the variety of different things have to be dovetailed. See what is necessary of how to divide the different people as groups of where they will work in accordance with their ability. If you have any particular criticism about that, you want to become responsible, I'm quite certain that Robert and such people who are now taking care of that are perfectly willing to leave it to you. To some extent, I do that. I want to have it done by others, not by me. I don't want to sit and criticize all the time either. I just would like to see how things can go and see if it is possible that something can be maintained because, by giving a responsibility or putting an obligation on someone, that what then can start to develop in a man becomes his own. And he then will become more responsible for the totality of his life, expressed in two directions: one, the wish to build up within and become a real man; the other is to have the obligation of taking that what has to be done for the sake of a community, for the sake of the maintenance, for the sake of the continuation of division

of energy for certain purposes in accordance with priority. That, you see, I pray for, that gradually this group will start to understand that kind of principle and that we are engaged in trying to make , in our humble and meek way, not very definite at times, but that we try to do our best to see that it can be running in the right direction and without too much friction. Too much friction will kill us. A little bit of friction will keep us alive.

To all those who wish to take responsibilities for their life, and for those who want to have an obligation regarding the group, I wish all of us to drink to the health of such motivations. (So, Robert . . .)

That's the end, huh?

Bob: Yah.

MR. NYLAND: Peter, will you play a little bit?

END OF TAPE

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